

Helping hands, and to the wants and needs of Church life are offered from sources so varied, from mental attitudes so far apart, that new light is constantly shed in dark places, and a catholic view of truth is secured. If my experience in one corner of the vineyard has not been such as to teach me how to deal with certain phases of spiritual growth, I may be taught by what my brother hundreds or thousands of miles away has learned. The weekly Church paper is constantly the bearer of messages between clergy and laity who do not know and never will see each other on earth, which must always be suggestive, and often helpful. Without a well sustained and liberally supported press this desirable end cannot be secured.

Again, it is a *visible band of union* between Church people. All organizations with a widespread constituency realize the value of this, and every society of any importance has its organ to cement it. The first overt act of any movement which has for its object, the binding of men together for a special end, is usually the establishment of a newspaper. It is simply an acknowledgment of the tremendous power of printer's ink as a unifier and harmonizer. It strengthens us to know how the common cause fares afar off. It encourages us to feel the throb of Christian activity in the West beating time with our own effort in the East. The Church paper is the wire over which flows the electric current of sympathy. Without it what is there to supply its place?

Still another advantage, and this along the line of every parish clergyman's work—is the *array of facts given about the general needs of the Church in its diocesan and general life*. Parish life may be a very selfish life, and if so is usually an unhealthy life. The four walls of a parish church bound no communicant's duty. But many are actually ignorant of the missionary and benevolent work of the Church of which they are members. One may well be appalled to be asked what the "Aged and Infirm Clergy Fund" is intended for, or what is the use of a "Church Building Fund," or the meaning of the "Society for the Increase of the Ministry." One does get used after a while to the people who "hate the name of missions." Such people seem never to have read the New Testament, let alone the Church papers.

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The best Churchman is the man who knows something about the progress, failures, hopes and aspirations of the Church. If every communicant of our Church read of its missionary work, our society would not be begging constantly to make up deficiencies—let alone beginning every year new work, and adding to the heritage of the Church of God.

The Church press makes more thoughtful and devout Christian men and women, just as the secular press moulds more intelligent and patriotic citizens. Speaking for the clergy, we know that the people who read are the most responsive to our appeals. The people who have acquainted themselves with the needs of the Church, do not have to be urged, and coaxed and coddled, to do that which they promised in their baptismal vows.

So if the Church paper is a to help the individual parishioner, in extending his knowledge, in deepening his sympathy, in broadening his ideas—it is a very great and definite help in his parish work.

How shall we get our people to read Church papers?

There is a time and a place for all things, and I do not believe (with deference to those who disagree) that the Sunday service is a time, nor the chancel a place, from which to recommend this or that publication, however one may personally endorse it.

The church is not a bulletin board, although an ignorant heathen might be pardoned for taking a different view, were he in some congregations sometimes. But it is comparatively easy, and entirely dignified to speak to

the people on the subject of the Church press, and out among them day after day. It is a part of parish work, if the clergy believe along the lines which I have suggested in this article.

And the clergy have great power in the matter of suggestion. The rector's example is usually considered a good one to follow—in the choice of a Church paper at all events.

If reduced rates to clubs are advertised, it is a good plan to set one of the guilds at work to secure subscribers, and the commission for the treasury. In my own parish paper, I strive to point out that its columns, in no way whatever, supply the place of a general paper. It is better for the real growth and development of a parish that fifty members should take a weekly Church journal than that one hundred and fifty should substitute their local sheet.

One should practise what he preaches too. And the parish clergyman who not only reads the Church press himself, but sees that his reading room, or Sunday-school, has a copy, is wise in his day and generation.—*The Churchman*

#### THE BISHOP-ELECT OF NOVA SCOTIA.

The proceedings of the Synod of Nova Scotia on the 1st of February, with its happy issue in the election of the Reverend Dr. Courtney to the Episcopate, afford ground for unmingled satisfaction and thankfulness. There appears no alloy to mar, in the slightest degree, the cause for rejoicing. The unanimous selection making many men to be of one mind in an house speaks volumes for the wisdom of the nominators and the worthiness of the nominee. It leads one to the conclusion that the higher direction of the Divine Spirit was almost visibly present; and when the lot, according to our present Synodical interpretation, fell upon Dr. Courtney and he was numbered with the world embracing Apostolate, we almost look for renewed Pentecost upon the Church in Nova Scotia and to the regions of the Dominion beyond. In this out-come, Synodical election has scored a point and rouses anticipation of better things. Of all clerical place-hunters the Episcopate seekers are the most to be dreaded; to be deprecated and to be avoided. When the bark of Episcopal ambition rises upon turbid waters and floats upon a contaminated stream we may well fear for the Ark of God, and prepare our souls for the lean-ness which inevitably follows. It is sadly ominous when that holy office which peculiarly is significant of *Unity* becomes the dross upon the effervescing kettle of partizan uncharitable strife, wherein the loudest pretensions of pure and undefiled religion is made the stalking horse for party manoeuvring and unrighteous ambition. The scenes in the Canadian Church have not all been edifying and have left in some cases inheritances of like nature to those oft violently contested and unscrupulous political agencies. Every member of the Apostolic Band ought to have no other Episcopal lineage than God's Holy Spirit—in his own heart—and God's Holy Spirit—unsought and unpledged from any human source or by any, the most distant, personal intervention, as his title to this sacred office and holy Dignity. We rejoice for such weighty reasons in the elevation of Dr. Courtney to the chief Pastors of Nova Scotia, and we have not a grain of sympathy "with the deep regret" amid other generous and cordial congratulations that Dr. Courtney "is not from our own clergy" as expressed by an esteemed and able contemporary. No, in this matter we need to pray against partyism; against sectionalism; against all else, except that the "Lord who knowest the hearts of all men, might shew which He has chosen." The Church is not bound by political lines. The approved seryant—who by his talents has adorned His

ed the Divine Power, and by his disinterestedness has proved himself above the grovelling and condemned queries as to "who shall be the greatest"—should be as welcome from any country or clime as from our own or from any other Diocese; for peculiarly for the Episcopate,—*ceteris paribus*—the range of selection is the world. It is astonishing how the narrow points of congregationalism will permeate and trickle through apparently foreign passages. When the voice of God and the the supremacy and primacy of worth unite to elevate any of God's servants within our limits, praise God for His good gift; when any grace or gift can by equal or superior claims be obtained in any other portion of God's One Church, so far from "regretting" let us devoutly and earnestly thank the Chief Shepherd for such happy enrichments. The idea of the Church of God being a field for personal advancement or temporal reward is essentially a vicious one; unworthy of those who believe in the superiority of the heavenly over any earthly standard. The consecration of Dr. Courtney as the 3rd Bishop of Nova Scotia will carry with it bright hopes and well-grounded anticipations for the future of the Church in Canada, and for the witnessing to the Divine Master in Scriptural, Truth, and Apostolic order, which amid Papal corruption and unhappy Protestant divisions it is the peculiar stewardship and province of the Church of England to present. "Canada for Canadians," "to the Victors belong the spoils," may be more or less wise political maxims; but they are irreconcilable with the genius of the Gospel—where every true believer—according to his abilities and faithfulness is accepted with Him, and are foreign to the all comprehending and universally adapting and adaptable principle of Church life of Church growth; of Church agencies, personal and material, viz: *Pro Ecclesia et Deo*. In other words the beginning, the middle, and the end, "CHRIST all and in all."

#### LAY HELPERS.

The following words from the pen of the Bishop of Western New York are so true of other dioceses that we are constrained to quote them at length:

"This diocese should have an organized body of diocesan lay helpers directly related to the Ordinary, duly set apart for their work, and clothed with such powers as will enable them to supplement and enlarge the influence and work of the clergy, in the many ways in which they are abundantly competent to do so. There are talents of edification, of organization, of exhortation, of house-to-house ministration, which only await our call, and our honorable recognition—and upon this I would lay great stress—to come forth from the napkins of shyness or reserve in which they have been hidden, and do effective service.

The history of the Lay Helpers Associations in the diocese of London, of Litchfield, of Rochester, and of our own Long Island, have already lifted this question out of the realm of mere conjecture; and I hope we shall have a strong commission, acting under the appointment of this convention, by whom the whole subject may be undertaken and efficiently formulated. Already the laity of this city, of their own motion, and within the past few months, have organized the "Church Club," composed exclusively of laymen, in order "to co-operate with the clergy and endeavor to influence the sentiments of the community on the side of righteousness and toward the fear of God."

We hardly feel like adding anything of our own to these golden words of Bishop Cox. Why should lay talent, whether man's or woman's, be hid in the napkin of indifference or disuse?—*Church Press, N. Y.*